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attention to the necessity of denouncing unsparingly all attempts to foist upon the skeptically inclined masses such absurd and abominable trash. Many, notwithstanding the imbecility and conceit which would seem to be at once apparent, have been influenced by this man. He professes to be a scholar, and modestly proposes soon to give a translation of the first fifteen chapters of Genesis, as a contribution towards a translation of the Bible, which shall be made by non-sectarian scholarship. *Ab uno disce omnes*: Gen. 11, 21, 22: And Jehovah Elohim caused a deep sleep to fall upon Adam, and he slept; and he desired in marriage a fair one of his own likeness; and she was set apart prepared as a bride for marriage. And Jehovah Elohim gave him for a wife, the one in his likeness, which he had chosen from his own image; and she abode with Adam.

The translator says that this, "as near as the language will allow is a literal, accurate English translation."

QUESTIONS+AND+ANSWERS.

[Questions of general interest, relating to the Old Testament and to the Hebrew Language will be published in one number of *The Hebrew Student* and the answers to these questions will be published in the succeeding number. It is expected that the answers as well as the questions shall be furnished by readers of the journal. The initials of the interrogator and of the answerer will be appended in each case. Readers are requested to forward to the Editor questions which may occur to them from time to time, and answers to such questions as they may see proper to consider.]

NEW QUESTIONS.

12. Why does לִמְנַח occur in the Psalms, sometimes with and sometimes without Mēthēgh under ל? F. W. B.
13. How is the word יְרִשָׁלַם pronounced? Is Hirēq to be sounded before the ך, thus making a diphthong with the Pättāḥ? F. W. B.
14. What is the meaning of the inverted Vāv which occurs several times in Ps. 107 between the 22d and 28th verse? F. W. B.
15. Why is the vowel-notation throughout Gesenius made to differ from Webster, Worcester or the authorities? T. M. B.
16. How can we account for the remarkable similarity in the order of words in Hebrew and English prose? B. F. W.
17. Is there any periodical published in pure Hebrew? B. F. W.
18. What is the difference in meaning between בֵּין מִים לְמִים and בֵּין מִים וּבֵין מִים? V. O. S.
19. It is said that Vāv Conjunctive, which comes to stand before a tone-syllable, may be pointed with pretonic ף. This is the case in רָהוּ וְבָהוּ (Gen. i. 2). Why not also in וְחִשָּׁן? W. H. W.
20. In how far are the Massoretic points a commentary on the text? W. H. W.

21. In Ps. 66, 9, what is the force of the negative **לֹא**, and of the article in **לְמוֹט**? C. C. H.

22. What is the principle underlying the use of the Imperfect with Vāv Conversive for the Perfect and *vice versa*? M. M. M.

FORMER QUESTIONS ANSWERED.

2. Where can I get the most *authoritative* and *exhaustive* statement about the early inhabitants of Canaan? Our mummied friend, Rameses II, waged war with the Hittites, the Egyptians afterwards were engaged with the Philistines; but in what period, and in what succession did the early people inhabit Canaan before Abraham became a Westerner? C. A. H.

The following authorities may be mentioned: *Stack's* Gaza; *Knobel's* Völker-tafel der Genesis; *Mover's* Phönizier; *Hitzig's* Urgeschichte; *Ewald's* History of the People of Israel; *Kenrick's* Phoenicia; *Bleek's* Introduction to the Old Testament.

3. In the Baer and Delitzsch text, there occur several cases where **פָּתַחְךָ** is found before **פָּתַחְךָ**, e. g. **פָּתַחְךָ** Isa. III. 17. Are not these errors in pointing? M. L. H.

For Qāmēts-hātūph Baer not seldom uses **פָּתַחְךָ**, in order to make a misunderstanding impossible, since it might be read ā or â; but it is inconsequent.

Dr. H. L. Strack, Prof. of Theology, Univ. of Berlin.

4. What is the force of the word **אָמַר** in Ex. II. 14?

This word is used of inner speech or thought as in 1 Sam. XX. 4; 1 Kings V. 19 (Hebrew). The passage may be paraphrased as follows: "Dost thou say (to thyself) to kill me (that thou wilt kill me) as thou killedst the Egyptian?" See Dr. August Dillmann's Commentary, Leipzig, 1880.

(Rev.) Charles R. Brown, Franklin Falls, N. H.

5. What is the difference between the Qāl Passive Participle and the Nīph'al Participle?

The so-called Qāl Passive Participle is probably the remnant of a lost conjugation. To be noticed chiefly is the use of the Nīph'al Participle with the "idea of abiding quality and even future necessity;" e. g. **נֹרָא** to be feared, terrible; **נִחְמָד** to be desired.

6. What are some of the best books giving information concerning the manners, customs, language, etc., of the Egyptians at the time of the Exodus?

S. C. D.

Geikie's Hours with the Bible, vol. II; *Wilkinson's* Manners and Customs of Ancient Egyptians; *Hengstenberg's* Egypt and the Books of Moses.

7. What is the explanation of the use of the point after Sh'vâ in **נִחְמָד** Gen. III. 6 (Baer and Delitzsch text)? M. B. L.

The point after Sh'vâ is an invention of Baer. In the latest edition of Gesenius (Kautzsch), 1881, § 13. 2 this fact is referred to. In Schrärer's *Theologische Literaturzeitung*, 1879, I have written concerning and against several unnecessary innovations of Baer, among them this. Whoever writes נֶחֱמָר must also consistently write קֶטֶל, and so after every silent Sh'vâ. DR. H. L. STRACK.

8. Does Gesenius' Grammar recognize the doctrine of the intermediate or half-open syllable? H. L. S.

The edition of Gesenius' Grammar, translated by Davies and edited by Mitchell, recognizes the doctrine of an intermediate or half-open syllable, but furnishes no clear presentation of the subject. The best treatment will be found in Davidson's *Hebrew Grammar*.

9. I understand, of course, that when a final He is treated as a consonant, this fact is indicated by Mäppiq. But the question rises, when is it a consonant, and when is it merely a vowel-letter? H. L. S.

This can be learned only from observation and the study of the Lexicon. It is known, e. g., to be a vowel-letter in the feminine termination הַ, and in לְהַ verbs.

10. Why is ה written small in the word בְּהִפְרָאִם (Gen. II. 3)? O. A. B.

"The marginal note is הִזְעִירָא, *small He*, which the Rabbis explain as a mystic reference to the future diminishing and passing away of the material creation, or as suggestive of the anagram בְּאִכְרָהֶם in *Abraham*, for whom, together with his seed the universe was created, and which some critics have doubtfully conjectured to indicate a reading with ה omitted."—*Green's Chrestomathy*.

11. What is the best construction of the words וְכָל־שִׁיחַ (Gen. II. 5)?

G. A. B.

It seems best to make this expression the subject of יְהִיָּה, *and no shrub of the field was yet in the earth*, tho' it is possible either (1) to make it the subject of עֲשׂוֹת (v. 4) as is done in the A. V., or (2) to begin a new sentence with בְּיוֹם, making י equivalent to *then*.